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# AMAA News

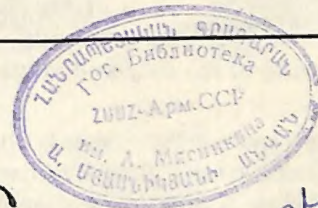
THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.  
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Editor Dr. G. H. Chopourian

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1887 84 -



I am he that liveth, and was dead;  
and, behold, I am alive for evermore.  
Rev. 1:18





Archie Cherkezian,  
the newly-elected President

## THE MAGNET OF HOPE

By Archie Cherkezian\*

"Mr. Cherkezian, let me congratulate you on being elected President of the Armenian Missionary Association of America."

I recognized the voice of a personable young Armenian American; a contemporary and dear friend of my son; a dynamic member and officer of his church; active in numerous Armenian community affairs, giving of his time and youthful zeal. I thanked him.

"It is quite a responsibility you have shouldered," he continued, "and I don't fully understand why the AMAA has aroused such fervor among Armenians. Why American Armenians of your caliber have become enamored with the AMAA. I am involved in many organizations; a participant rather than a looker, working for all, and all are fine organizations, but the AMAA has become a magnet. It seems to draw me."

Following his opening comments, we exchanged pleasantries for a while and hung up. Directly thereafter Dr. Chopourian called, then a call from Texas came in and the day flew on in the maelstrom of frenetic activity.

As is my wont, I reflected on the day's events before falling asleep. Suddenly, in deeply etched relief, the impact of this first call of the day hit me.

This young man had arrived at the realization that the AMAA was the most worthy of all his extra curricular endeavors; a commendable decision, but why is the AMAA a magnet? What does the AMAA really represent to the Armenian Community—to the people—to its churches—to its workers? What element of forces harnessed within the nucleus of the AMAA triggered individuals to devote their time, talent and money?

To arrive at an answer we must first probe the basic burning thirst of the human being. The normal superficial drives, which are preceded by needs, do not account for the moral success of the organization. However, they will show us the way towards examining the underlying motivations.

Therefore, we must decipher the primary drives which animate people. This is not a simple task; it is very multifaceted. It cannot be analyzed to any extent here. We do know that bread, ambition, and prestige constitute some of these motives.

Man labors to support himself and his unit cell, the family. The standard of the culture and age in which he finds himself devolves itself into his standard and he kicks,

bites and mangles to obtain the necessities of life. Hence the drive is self preservation and a realization of his *hopes*.

The next level consists of those who have achieved this basic need. Now they thrust themselves into power-play activities that can result in evil—witness Ghenghis Khan, Napoleon, and Adolph Hitler or any form of totalitarianism bent on the destruction of civilization for the glorification of one man and the retardation of the *hopes* of many.

Or, the power play can result in good; witness our Lord Jesus Christ, Albert Schweitzer, and Churchill—whose power plays advanced the building of civilization and the *hopes* of all.

Finally, the motivation of prestige—there are men who seek recognition in whatever area or interest they specialize in. The first Neanderthal man ravaged his enemies with his axe to gain supremacy of his tribe thereby assuring a position of stature and status and fulfilling his *hopes*.

Freud tried to convince the world that "AGGRESSION" and "LIBIDO" are these drives. Perhaps. Yet, examining the magnet of the AMAA, the efficacy of Christian civilization and the mechanics of push and pull, I find the only answer the be "*HOPE*." This, then, is the underlying motivation.

"When those days of depression and darkening clouds descend upon me, I turn to Him in prayer and hope."

We work in the hope that we can better provide for our families. We live in the hope of persuading others of our concept of a good life.

We live with the hope for tomorrow.

And, isn't that what Christianity is all about? Christ taught us that "His way is the way to everlasting life." Christianity blossomed because man hoped for life after death. Hope is the wellspring of man's existence. Without hope, life is a day-to-day transitory movement leading to amoral and bestial behavior.

To refer back to our superficial drives, the millions of poor, destitute, illiterate souls turn to God in prayer in the hope that through Him and "His Only Begotten Son" they shall find a better life in this world and an everlasting life in that to come.

The power play protagonists, specifically the malevolent, the maleficent who somehow seem more abundant than the cactus on the plains, mar this road with social injustice. As Lord Acton sagely observed, "Power corrupts and absolute power corrupts absolutely." On all levels, men lose their compassion and empathy for people directly upon assuming authority which in some instances, is delegated to them by these same people and, in other cases, is delegated by a superior.

Hope is dissolved in the hands of these tyrants. Petty, insufficient men cover their defects by abusing their responsibilities, destroying the hopes of those within the radius of their influence. Their cumulative pernicious behavior has caused the continuing erosion of our world. We *hope* and

pray that they be removed from our presence by individual or collective efforts.

The status seekers can go either way. They can demean *hope* or elevate it.

The magnet of the AMAA is *HOPE* for our people—

...Hope that they can receive the basic necessities of food and clothing

...Hope that they can receive education for a decent life

...Hope that there is a group of people to whom they may turn in the event of dire need.

If this hope is illusory, nevertheless it sustains the will to live, for tomorrow may be a better day. But the AMAA is not illusory. It is as solid as the flesh on your body. The AMAA is the vehicle and the chemical which represents hope to all of us regardless of our station. No, this hope is not a false reality and this hope is not a mere ikon before which we genuflect and come away with empty stomachs and empty souls. This hope is a reality for in its history the AMAA has proven over and over again, that it can assuage the longings of its people. The AMAA has plucked the apple from the highest branch and offered it to the waiting mouth. This effort has been achieved by the participants. The membership of the AMAA and all its friends have realized they are the donors of hope. They have not been content to let each day pass into twilight till the sands run dry. Our long dedicated years underscore this service but the demands of the present situation require a much greater relentless

devotion and make a much greater claim on each individual than at any time in the years of the AMAA. Thus, these increased requirements cry for greater participation. The AMAA welcomes all monetary activities to maintain hopes. Material receipts are necessary, whatever the amount. But, that isn't sufficient and for many not possible. The AMAA needs more participation by churches, church committees, individual members and sympathetic individuals.

The giving of time and talents is open to all and an active involvement is a categorical must if the AMAA is to continue its role of radiating *hope*. Of greater importance, we need your prayers to strengthen the dedication for this great work.

Alexandre Dumas, in his classic philosophic adventure tale, "The Count of Monte Cristo" ends with an admonishment to the two main characters who had been beset with every conceivable ill throughout their lives—"WAIT AND *HOPE*."

The ancient Greeks anticipated the AMAA. The story of PANDORA reveals gods and goddesses bestowed gifts upon her on her wedding to EPIMETHEDES. One gift was a box. When she opened it, all the blessings of the world flew away, never to be recovered. Left in the box was only "*HOPE*".

Let us all work together, harder, more diligently and with greater effort than before to preserve the *hope* of our people, meet the challenge of the greater demand, and intensify the magnet.

## The Inspirational Corner

### "ANYWAY"

People are unreasonable, illogical and self-centered.  
LOVE THEM ANYWAY!

If you do good, people will accuse you of selfish ulterior motives.  
DO GOOD ANYWAY!

If you are successful, you will win false friends and true enemies.  
SUCCEED ANYWAY!

The good you do today will be forgotten tomorrow.  
DO GOOD ANYWAY!

Honesty and frankness makes you vulnerable.  
BE HONEST AND FRANK ANYWAY!

The biggest people with the biggest ideas can be shot down by the smallest people with the smallest minds.  
THINK BIG ANYWAY!

People favour underdogs but follow only top dogs.  
FIGHT FOR SOME UNDERDOGS ANYWAY!

What you spend years building may be destroyed overnight.  
BUILD ANYWAY!

People really need help but may attack you if you help them.  
HELP THEM ANYWAY!

Give the world the best you have and you'll get kicked in the teeth.  
GIVE THE WORLD THE BEST YOU'VE GOT ANYWAY!

\*Prominent rug merchant, member of the Arm. Ev. Church of New York and AMAA Treasurer and Board member who was elected in November 1976 to be President of the AMAA for fiscal 1976-1977.



## MISSIONS AT WORK

The importance of missions is being lifted up in our churches with a positive response from the youth. A few of the responses follow:

### PILGRIM CHURCH

Karl V. Avakian, in a Junior High Youth Fellowship Progress Report coming from the Pilgrim Armenian Congregational Church, Fresno, Calif. writes of what is being done with youth: "Missions, an integral part of our faith, is taught. The giving of time, talent and money to the church, the community, immediate and at large, is encouraged. A unit on missions will be presented in March."

### ARMENIAN MEMORIAL CHURCH

The Christian Missions Committee of the Armenian Memorial Church, Watertown, anxious to make children conscious of their responsibility as Christians to their community and the world-wide Christian community, organized a volunteer service for the youth at the Protestant Guild for the Blind of Watertown. The youth, thankful to the Christian Missions Committee, have expressed their appreciation to them in the following letter:

"Dear Christian Missions,

On behalf of Karen Minasian, Roger Hagopian and myself, I would like to express our thanks to the Christian Missions Program for giving us the opportunity to volunteer at the Protestant Guild for the Blind of Watertown. It was a worthwhile and self-gratifying experience and helped us gain valuable insight into working with the multiple handicapped.

Again, our thanks to the Christian Missions Program and we hope many more may profit from this opportunity in the future.

Sincerely,  
Karen Minasian  
Roger Hagopian  
Charlotte Nargozian"

(Editor's Note: We have learned that both Roger and Charlotte are now employed by the Guild as Music Director and Youth Worker respectively.)

## UNITED ARMENIAN CONGREGATIONAL CHURCH OF NORTH HOLLYWOOD COMBATS HUNGER THROUGH UNUSUAL SHARING

By Pat Hekimian

On Thanksgiving Sunday, November 21, 1976, the final day of an 8 week long project to combat hunger, members of the Missions Committee of the United Armenian Congregational Church broke open more than 200 "Love Loaves," spilling out hundreds of pennies, nickels, dimes, quarters, bills and even some checks.



Mission Committee members (l to r) Pat Hakimian, Charles Zoolalian, Arax Libarian and Lydia Bezjian count the money from the Love Loaves.

The Love Loaf project was first initiated by the church's Junior High youth group and then adopted by the Missions Committee as a means of involving the total church population in helping to feed starving people in the world's disaster areas as well as aiding in Lebanon Relief.

Families in the church placed the Love Loaf containers on their dinner tables as prayer reminders of the project and all members of the family were encouraged to contribute coins toward famine relief. The November 21st Breaking Ceremony yielded over \$1900, 60% (\$1,172) of which was sent to the Armenian Missionary Association of America to help meet the emergency needs of our brethren in war torn Lebanon.

World Vision International, originator of the Love Loaf program, received 40% (\$781) for emergency relief work. World Vision is an interdenominational, nonprofit Christian humanitarian agency that combines social concern with evangelism in 26 countries.

Kay Zoolalian, Chairman of the Missions Committee of United Armenian Congregational Church, said, "We believe the program was a success. It gave our church families a new awareness of world need as well as an opportunity to do something about it."



Over 200 Love Loaves were collected and placed in front of the pulpit at the November 21st Thanksgiving Sunday service at United Armenian Congregational Church of North Hollywood.

As a direct result of the church Love Loaf project, food, medicine and vitamins were sent to the hungry in disaster areas of the world as well as funds to be utilized in meeting the physical needs of our brethren in Lebanon.

Individual families or other churches wishing to participate in the Love Loaf project may obtain information by writing to:

Love Loaf, World Vision International  
Box 0  
Pasadena, CA. 91109

The Armenian Missionary Association of America (AMAA) will have its own "bank" arrangement for the purpose of distribution to church families to receive prayerful donations to the Istanbul Youth Home project. Those wishing to participate may write to the:

Armenian Missionary Association of America  
140 Forest Ave.  
Paramus, N.J. 07652

### AMAA'S IRAN MISSION

Arpine Aghabegian reports that in December the youth groups in three of our church centers, namely, Tehran, Narmak and Majidieh, had a busy time preparing a Christmas play, and then presenting it to the congregation of each center. Those who attended the play were greatly pleased to see the children acting, and going through a beautiful Christian experience.

Christmas this year was very special for the children who played and praised God with a joyful heart. The gifts they received were through the donations of Sunday School children of the United Armenian Congregational Church of America sent as White Gift to the children of Tehran.

We thank God for the blessed work going on in Tehran and for all those who help in this endeavor.

## "MR. AMAA"—THE MAN OF THE MONTH

With deep respect the AMAA remembers the 2nd Anniversary of the death of Mr. Stephen Philibosian, a man of compassion whose life perfectly matched the Scriptural injunction: "Therefore, as we have the opportunity, let us do good to all men." (Gal. 6:10).

Stephen Philibosian, dubbed "Mr. AMAA" by friends, was careful not to miss opportunities to do good to his fellow men. Having mastered the art of philanthropy, and with a profound affection for, and deep understanding of the tragic experiences of Armenians, he made it his passion to provide Armenian children a sound education with basic Christian orientation. He believed that the basis for a strong nation was in shaping useful careers in Armenian youth and in inculcating healthy habits in them.

His main philanthropic interest was in the field of education. Having had no chance for an education for himself due to the tragic events of the late 1910's and having to start earning a living early in life, he dreamt of giving the Armenian children what he himself did not have as a child.

Towards the realization of his dream, he founded education "banks" in many places:

— Through generous gifts on a 50-50 basis with the Armenian Missionary Association of America, he contributed to the following school reconstruction projects:

... The Armenian Evangelical Central High School and Elementary School of Ashrafieh, Beirut, Lebanon.  
... The Hayashen School, Beirut, Lebanon.

... The Trad Armenian Evangelical Elementary School, Beirut, Lebanon.  
... The Sin-El-Fil School, Beirut, for which he provided the full value.

... He made generous yearly contributions to the Institute for Blind and Deaf from the Stephen Philibosian Foundation.

... The construction of the Mesjian Bethany School in Beirut.

... He also purchased apartment buildings, the income of which was to be used for the education of Hadjin students.



Mr. S. Philibosian

— There were other educational and social services that he supported or encouraged on account of his intense goal:

... He provided large scholarship funds to the Haigazian College. His advice, friendship and willingness to help financially had a very important role in the establishment of the Haigazian College. Under his guidance as Treasurer of the Haigazian College Board of Trustees, Haigazian College grew in usefulness, producing competent Christian leadership so desperately needed by our people in the Near East. His Foundation today continues to give large sums annually for scholarship to Armenian students.

— Other contributions were to:

... The Ainjar (Lebanon) Armenian Educational Institute.

... The Bird's Nest in Joubail, Lebanon

... The construction of "Sarepta"—

Old Age Home in Aleppo.

... The Home for the Blind in Aleppo.

Besides all these, he became instrumental in starting the Child Education Sponsorship Program in 1946 and today the Stephen Philibosian Foundation continues to support child education with large financial outlays. In 1950 he revitalized the Endowment Fund Program by his initial donation of \$100,000 which by 1958, when the AMAA celebrated its 40th Anniversary, had reached a total of half a million dollars and the Stephen Philibosian Endowment Fund is closer to \$1,000,000 today. His Foundation, in addition will register perhaps over \$3,000,000.

Stephen Philibosian was a member of the Board of Directors and Treasurer of the AMAA, Chairman of the Haigazian U.S. Board of Trustees and Chairman of the Board of the Armenian National Sanatorium of Lebanon.

In short, his deeds spoke loudly and clearly as a testimony to his commitment to the less fortunate Armenian child and adult. It is thanks to his vision to "be of greatest service in the shortest possible time" that today our institutions in Lebanon continue to educate our youth despite all the destruction to the country. His deeds do indeed continue to serve our people, specially in that area.

In a letter to his children he said:

"Am I more deserving to enjoy this good fortune than those others who paid with their lives? I believe that I was spared for a purpose, and there are those who still live and who are sorely in need of help as a result of those massacres which drove them away from their homeland. Shall I deny them? Shall I refuse to recognize my brothers, or shall I, like Joseph, welcome my brothers with open arms and make good use of my worldly possessions to help those who are suffering and in need? Their well-being may be almost wholly dependent on us. What a tragedy it would have been if Joseph had chosen to ignore his brothers and to refuse to share with them his own high position and good fortune? What a beautiful ending when his generosity was so freely given?"

WHAT A TRAGEDY IT WOULD HAVE BEEN IF STEPHEN HAD CHOSEN TO IGNORE HIS BROTHERS AND TO REFUSE TO SHARE WITH THEM HIS OWN GOOD FORTUNE.

WHAT A BEAUTIFUL ENDING IT DID BECOME WHEN HIS GENEROSITY WAS SO FREELY GIVEN.

GOD WILL INCREASE THE YIELD FURTHER.

### SACRED MUSIC SINGERS CONCERT

May 15, 1977 Philadelphia  
May 22, 1977 Paramus, N.J.  
Please reserve dates



## THE GREEK EVANGELICAL CHURCH OF N. MILOTOPOS—GIANNITSA, GREECE

With the spirit of Vartanantz still in our hearts, and the spirit of the April massacres which have become motivation and incentive for Armenians to hold fast to their heritage that identified them as Christian Armenians, it is most timely to introduce the astounding and miraculous story of a church whose brethren have come from Hadjin, Kozan and Giligia where Armenians lived and dominated the regions before the Turkish massacres.

Greek Evangelicals who came from Kouroumxe, mixed with the Armenians of the village in those pre-massacre days and because of the unavailability of Greek schools in the area, attended Armenian schools, learned the Armenian alphabet and read and wrote in Armenian. Many even inter-married with Armenians. In fact, the first Evangelists and teachers in Kouroumxe have been Armenians.

As a church the Greek Evangelicals have had their share of difficulties and persecution, but this seems to have increased their faith, patience and zeal to continue without fear the blessed work of the Gospel in that biblical Macedonia.

The history of the Greek Evangelical Church goes back to 110 years, when in Kouroumxe, Turkey the seed of the Gospel was sown and a small evangelical church was founded. For many years they suffered, not having a place to worship. As believers they faced persecution and loss of personal belongings, even to the extent of being driven out. Only some 40 families were spared.

In 1923, the entire village (200 Greek families) was ordered to be killed by Turkish radicals. The inhabitants of the village were gathered in a church and fire set to the church. To assure total destruction bombs were thrown on the church killing all men, women and children.

Those saved by divine intervention came to Greece with the "exchange of Civilians" and were settled in the village of New Milotopos in 1924 as refugees. With lack of clothing and in bad physical condition, they were deprived of almost everything and were struck by diseases...But, always remaining true to the Lord, they con-



October 10, 1976. The walls of the Church are being erected.



October 25, 1976. Iron placing work on the roof for cement slab.

tinued God's work, using tents and cottages for their worship services. With the blessing of God, in a few short years, the Greek Evangelical Church had more than seventy families.

But even in Greece, the Greek Evangelicals of New Milotopos, despite their thirst for religious freedom, could not attain the freedom they dreamed while still in Turkey. For many years, despite continuous pleading, applications and other activities, they were not given a permit to build a church to worship God as they felt.

During 1932-33, they attempted to build a church with a temporary permit from local authorities, but a mob of fanatics led by able local men attacked the building and tore it apart from the foundations, burning and looting everything of value. During 1947-48, while negotiations were taking place to purchase a home for conversion to a facility, radical soldiers burnt the home down.

In 1955, a home was built in the name of a Christian brother, later to be converted into a church. When the plan became known, the local bishop sent police officers to seal the door and consequently to tear down the home. This was an act unheard of in the history of the Greek Evangelical Church

of Greece. But the Christian brothers who had come to the church to worship, did not leave the premises. As a result, the police started beating and harassing the believers. What followed was beyond description. Thirty women were beaten and wounded with clubs, fists and kicks on the legs. Eight women were transferred to a Thessalonica hospital some 35 miles away in a terrible condition. Three women were unconscious.

Only after several years of exhaustive attempts, with the intervention of the Athenian government they were let free.

All suffering (for they went through a lot—court proceedings, jail sentences, warnings, deprivation of political rights, beating, unfair treatment of children, etc.) instead of weakening the church, increased the number of believers and thus the church was blessed. The work seems to go on despite some persisting difficulties. The congregation stands steadfast in faith and looks forward to a blessed future. "We are in fact, in the same position as those blessed 'Macedonian Churches' (11 Cor. 8:1) and we remain with the same apostolic evangelical witness," write the leaders of the Church in New Milotopos.

Appeals have come to us from our brethren of the Greek Evangelical Church and the Pastor, Constantine Xanthopoulos, to help them in their fund raising activities in the rebuilding of the church building, the roof of which was in danger of falling because when built in 1955, it was built in a hurry due to persecutions.

Construction work started on September 15, 1976. The estimated cost of rebuilding the church is \$85,000. One third (\$28,000) of this amount is undertaken by Gustav Adolf Werk, an Organization of West Germany. A few poorly financed brothers of the local Milotopos churches have contributed \$14,000 with a pledge of another 15,000 for the year 1977. Another \$4,000 is hoped to come from other Greek Evangelical churches and friends. For the remaining \$24,000 the church depends on contributions from friends, churches and charitable organizations. Use coupon

for your financial aid

## MARIE NAHIGIAN'S MESSAGE

(Given at Hyatt Regency Hotel at Cambridge, Mass. on October 30, 1976 on occasion of AEU-NA'S One Million Dollar Campaign)

On behalf of the Board of Directors of the Armenian Missionary Association of America, its President, Dr. John Keuhnelian, and its Executive Director, the Rev. Dr. Giragos Chopourian, I want to extend the Association's greetings and best wishes to you on this happy occasion.

There is a common bond between the Armenian Missionary Association and the Armenian Evangelical Union of North America. The AMAA is the missionary arm of the AEU-NA. Since its inception 58 years ago, the AMAA has grown through the years to become international in scope as a significant force in Armenian Protestantism both at home and abroad. The Rev. Dr. Vahan Tootikian once likened the close, binding relationship between the AEU-NA and the AMAA to that of parent and child. "We are one family and our love is mutual," he said. "We have a common rootage, a common heritage, a common goal. We share common hopes and aspirations."

There is a spirit of unity and cooperation between the AEU-NA and the AMAA. This is manifested in many ways. I would like to mention a few of the ways the two groups work together in harmony to resolve certain issues for their mutual benefit. The AMAA and the AEU-NA share equal representation on the AMAA Board of Directors and vice-versa; some AMAA Board members serve on the AEU-NA Executive Council. The AMAA has made a number of decisions to support the AEU-NA in the following ways: (1)

As a nation who has endured all kinds of hardship, travail, conquest, persecution and massacre, but still alive today, we would like to extend a helping hand to our brethren in need.

The AMAA will appreciate contributions by concerned Armenians and

a pledge of \$50,000 towards the One Million Dollar Campaign, payable in 5 years; (2) a loan of \$15,000; (3) purchase of 400 copies of the new Bilingual Hymnal. In the matter of immigration, the AEU-NA has pledged to support the AMAA in the re-settlement of Armenian refugees from war torn Beirut in the U.S. and elsewhere. To fulfill a critical need for ministers to serve in our Armenian Protestant churches and provide pastoral leadership, the AEU-NA and the AMAA have authorized Dr. Chopourian, Executive Director of the AMAA, to undertake the vital mission of recruiting Armenian Evangelical pastors from whatever countries he may deem advisable. Another endeavor of mutual concern is in the area of publications. Mindful of the necessity of perpetuating the Armenian Evangelical Movement, as well as our cultural heritage, certain books are being considered for publication. For example, *Neither to Laugh Nor to Weep* by the Rev. Abraham Hartunian, as translated by his son, the Rev. Vartan Hartunian, will be republished in paperback form. Such projects as the publication of an illustrated *History of Armenian Evangelical Life in North America* and *Best Sermons of Our Armenian Evangelical Pastors* are also being considered.

I want to extend my personal congratulations and best wishes to the AEU-NA for a Happy 75th Anniversary and success in achieving its One Million Dollar Campaign goal. We hope that you will pledge generously towards the Campaign effort. May the AMAA and the AEU-NA always be united as one Evangelical body working in unison to carry on the torch of faith known as the Armenian Evangelical Movement!

friends to the Greek Evangelical Church of Milotopos, through our headquarters at 140 Forest Ave., Paramus, N.J. 07652. Please pray for these brethren who have risked their comfort for Christ and the Gospel. Use the coupon below to make your contribution.

I am happy to enclose my check in the amount of \$ \_\_\_\_\_ towards the Rebuilding Project of the Greek Evangelical Church of N. Milotopos, Greece.

Name \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

Signature \_\_\_\_\_

## The 57th Annual Meeting of the Armenian Missionary Association of America

(from AMAA HQ)

The Armenian Missionary Association of America held its Annual Meeting at the AMAA Headquarter at 140 Forest Avenue, Paramus, N.J. on Sunday, October 10, 1976 beginning at 1:30 P.M. following the missions emphasis Worship Service at the Armenian Presbyterian Church, also at 140 Forest Ave., Paramus. Lunch was served at 12:30 P.M. in the Fellowship Hall of the Church prior to the Annual Meeting.

All contributing members were entitled to attend the Annual Meeting and vote on acceptance of the multi-numerous reports and the election of the Board of Directors as well as the members of the Nominating Committee of the Association. Those elected to the Board were:

Nazar Daghljan  
Ruth Philibosian  
Norair Sarian  
Jirair Sogomian  
Joyce (Philibosian) Stein  
Vahan Tootikian

Subsequent to the Annual Meeting, the Board of Directors appointed Dr. Edward M. Kavjian as the seventh member, resolved to honor Miss Ruth Philibosian by making her an Honorary Life Member of the Board of Directors, appointed Mr. Set Momjian to her vacated position and elected the following officers:

Archie Cherkezian, President  
Sarkis A. Telfeyan, M.D. Vice President  
Norair N. Sarian, M.D. Vice President

Samuel Hekemian, Treasurer  
Asadour Izmirlian, Asst. Treasurer  
Marie Nahigian, Rec. Secretary

Dr. John G. Keuhnelian, a well-known Urological Surgeon connected with the New York Hospital and with offices in New York, presided over the Annual Meeting as the President of the Association. There were also representatives from Churches, Chapters and Missionary Committees. The Rev. Dr. John Markarian, President, Haigazian College, was also present and

(cont. on page 10)



# THE EXECUTIVE DIRECTOR REPORTS

## AMAA DISTRICT COMMITTEE IN BUENOS AIRES

We are happy to have established a very dynamic AMAA District Committee in Buenos Aires.

Reports have reached the Executive Director projecting the new AMAA District Committee undertakings in Buenos Aires.

The Executive Committee elected on December 14, 1976 has formed six different committees, which are:

1. Construction Committee
2. Cultural Committee
3. Social Benevolent Committee
4. Committee to deal with government/official matters
5. Social Activities Committee
6. Fund Raising Committee

Three additional committees to follow are:

- a. Bible Study Committee
- b. Inter-Union (Sao Paulo, Montevideo and Buenos Aires) Committee
- c. Membership Promotion Committee.

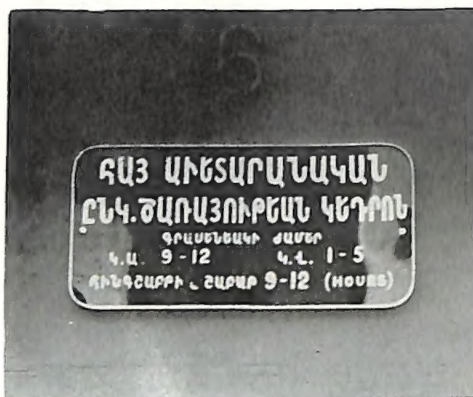
Our Buenos Aires District Committee seems to be a well-structured unit with professionals and capable persons on it. For instance, there are two professional architects on the Construction Committee—Mrs. Beatrice Bedoyan, who is also a professor at the University of Architecture, and Mr. Enrike Balukjian. On the Cultural Committee there are two editors—Mr. Khouan Bedoyan, the well known editor of CLARIN Daily of Buenos Aires, and Mrs. Maria Bedoyan, the editor of the Business Section of another well-known weekly paper. Given the financial means, the Cultural Committee is planning to start a Newsletter to be the organ of South America's three District Committees—Sao Paulo, Montevideo and Buenos Aires.

In the Report there is an appeal to the Executive Director for funds to start such an important project to be the news channel for our communities in South America.

## THE OFFICIAL OPENING OF THE ARMENIAN EVANGELICAL SOCIAL SERVICE CENTER

The official ceremonies for the opening of the Armenian Evangelical Social Service Center were held from 1:30 to 2:30 p.m. on Sunday, January 30, 1977. The Chairman of the 8-member

Board of the AESSC made the opening remarks. Following his words of welcome and his introduction of the Center's Social Worker, Mr. Hratch Baliozian, the Reverends Jirair Sogomian and Edward Tovmassian read



Name of the AESSC in Armenian as it appears at the Center's door.

scripture passages and the Executive Director performed the ribbon cutting ceremony on behalf of the Armenian Missionary Association following a few comments and a prayer. Coffee and refreshments were served and guests were invited to visit the new rented facilities with which they were very impressed.

The Social Service Center is being funded by A.M.A.A. for the first year of operation. The Board of Directors of the A.M.A.A. have undertaken the responsibility as a "faith" project and



Executive Director, G.H. Chopourian cutting ribbon at opening ceremonies of the AESSC assisted by the Rev. Edward Tovmassian and keenly watched by Mr. Hratch Baliozian.

will count on the general public to provide financial assistance. Therefore, the Association will look forward to receiving generous contributions from



The Board of AESSC appearing left to right: First row: George Hartunian, Treasurer; Vahe Ashkarian, Rita Tilkian. Second row: Jirair Sogomian, Lillian Hartunian, Margaret Arzoian, Virginia Harikian. Third row: Hratch Baliozian, Worker; James Koundakjian, Chairman, AESSC; Rev. Edward Tovmassian (Pastor, United Church).



Left to right: Hratch Baliozian (Center's Worker), G.H. Chopourian (AMAA Executive Director), Rev. Jirair Sogomian, (Pastor, Immanuel Church), James Koundakjian (Chairman AESSC), Rev. Edward Tovmassian (Pastor, United Church).

individuals, organizations and churches to underwrite the cost. Please send your contributions to the following addresses:

A.E.S.S.C., 5327 Santa Monica Blvd.  
Los Angeles, Calif. 90029  
or the  
A.M.A.A. Headquarters, 140 Forest Avenue, Paramus, N.J. 07652

## LOS ANGELES LADIES AUXILIARY OF HAIGAZIAN COLLEGE

As guest of the Ladies Auxiliary at their noontime Fashion Show, the Executive Director was witness to a very active group in support of Haigazian College. The Fashion Show was held at the newly constructed Hotel

Bonaventura in Center City. Close to 550 distinguished guests graced the tables with the chairman of the Haigazian College Board of Trustees, Dr. Rendel Levonian, reviewing the latest news from the Rev. John J. Markarian, President of Haigazian College. The Executive Director of AMAA was given a moment to greet those in attendance and inform the public proudly: "Haigazian College is back in business." A very comforting feature of the Fashion Show was that a prayer was given at commencement of lunch by "Yeretzgin" Grace Sogomian and a period of devotion was conducted by Mrs. Kurkjian.

## CORDIAL RECEPTION BY CHURCHES AND PASTORS

The Executive Director was received cordially by all the churches and pastors on the West Coast where he preached from their pulpits, met with official bodies, conferred with Chapters and Missionary committees and presented in word and picture the ongoing work of the Association everywhere. His first engagement was at the Cilicia Armenian Congregational Church of Pasadena, on January 23rd where he preached the Armenian and English sermons and showed colored slides of the work of the Association after the service at a well planned luncheon.

On January 30th at the Immanuel Armenian Congregational Church of Los Angeles, he preached the Armenian and English sermons to a growing congregation under the leadership of the newly-called energetic pastor, the Rev. Jirair Sogomian. His third pulpit appearance was at the United Armenian Congregational Church of Los Angeles on February 6 followed by a slide presentation in the evening to the joint youth of the Brethern Churches in Pasadena. The evening offering was consecrated for use by the Association for Lebanon relief. The Executive Director was greatly encouraged by the more than 150 youth in worship. In Fresno, the Executive Director preached English and Armenian sermons in the Pilgrim Armenian Congregational Church on February 13 and at the First Armenian Presbyterian Church on February 20th with additional presentations of the work of the Association to five Bible Study Circles of the Pilgrim Church, a Bible Circle group and

a Family Night gathering at the First Armenian Presbyterian Church, and a Fireside chat with local church officers of the Pilgrim Church. His ministry of visitation was extended to Sacramento on Saturday, February 26, where he spoke to a good group of Armenian friends at a dinner, then to San Francisco where he presented messages at the Calvary Church on February 27th and Bethel Evangelical Church on March 6th.

The Executive Director had an exciting time in Seattle, Washington where he demonstrated the important work of the Association to a fine group of Armenians. His visit to Seattle was due to the encouragement of Dr. and Mrs. Souren Tashian and Mr. and Mrs. James Medzegian whose welcome was gracious and warm. His visits also extended to other areas in the North such as Oakland, San Jose and surroundings, Carmel and surroundings. Returning to Los Angeles from the north, he met with the West Coast AMAA Board members and the Haigazian College Trustees on Saturday, March 12 and preached the English sermon at the United Armenian Congregational Church on March 13 which was followed by a luncheon to a capacity crowd



Fresno APC Pastor and Members

of 300 or more arranged by the Missions Committee of the United Church. The Missions Committee made special arrangements to have the luncheon as an AMAA function, thus assisting the Association with financial returns.

The Executive Director was gratified also by the response of the public who made generous contributions to the Association and several who informed the Executive Director of their substantial will and estate arrangements. The Association is being strengthened today to serve the future more effectively.

## VISIT TO THE AMERICAN-ARMENIAN INTERNATIONAL COLLEGE AT LA VERNE

The Executive Director was much impressed with the work of the American-Armenian International College operating on the campus of La Verne College in La Verne, California. A conference with the president of La Verne College, Dr. Armen Sarafian, and the dean of A.A.I.C., Dr. Yeghia Babikian revealed that the Trustees of La Verne College are encouraging the small 25-student college with their cooperation which includes the provision of great facilities. The Executive Director saw with his own eyes more than ten of the students who



AAIC students



Dr. G. Chopourian (l), Dr. Armen Sarafian, Dr. Yeghia Babikian

were very much satisfied with the program and the campus. The Armenian students enjoy every facility of the College including the unique large tent Student Center which is a sight to see. The A.A.I.C. student registration is expected to reach 50 for the 77-78 academic year.



WAYS AND MEANS OF HELPING THE AMAA

SPONSORING CHILDREN ABROAD

enlightened the membership relative to the plans for the Haigazian College in Beirut, an institution founded and supported by the AMAA. Two of the Armenian Evangelical Unions were represented, viz. the Rev. H.P. Aharonian for the UAEC-NE and Mr. George Philibosian, Vice-President representing the late Rev. Dr. Paul Avazian, Moderator, for the AEUNA.

The Treasurer, a famed Oriental Rug Importer, Mr. Archie Cherkezian, presently the President of the Association, revealed the full impact of the AMAA's financial contributions and the Association's well-being. He revealed the total worth of the Association to be over 4½ million Dollars and emphasized the low-cost administrative procedures of the Organization. *The public will be happy to know that the AMAA with generous financial provisions by the Stephen Philibosian Foundation, has provided over a Quarter Million Dollars for Lebanon and Syria during this year.* The provision has been chiefly for relief, for updating the salaries of school teachers to six months and to provide for evangelism work as well. Among those institutions that received contributions from this Quarter Million Dollars is also Haigazian College, the Institute for Armenian Blind and Deaf, the Inter-Denominational D.V.B.S. and others.

The day before the Annual Meeting on Saturday, October 9th, the Board of Directors of the Association met from 1:30 to 5:00 P.M., and a *Gala Banquet* was conducted at 7:00 P.M. Congressman Andrew Maguire addressed the banqueters on "The Moral Responsibility of Citizens for Clean Government," and Miss Ankin Bertelsen provided musical selections. Also on the AMAA/Armenian Presbyterian Church complex, a One Person Art Exhibition was held by Mrs. Edward Lucy Janjigian.

There was an unusual development for which we rejoice. Our friends in Greece, Brasil and Iran provided about \$6,000 and Canada over \$5,000 for transmittal to Beirut.

We pray that another successful and prosperous year may be ahead of us, with the active participation of AMAA Chapters, our Churches and District Committees in other lands.

Over the past 50 years thousands of sponsor-benefactors have helped underprivileged Armenian children in the Middle East in their primary and secondary education, through a well organized Student Sponsorship Program. This is a program in which sponsors are encouraged to carry through their students from kindergarten through elementary and, ideally, through high school.

At the present, about 1500 such SPONSOR-BENEFACTORS are in the program.

It is edifying to introduce some of the very touching letters that reached our Association from our sponsored children in war-torn Lebanon.

FROM ANI KRIKORIAN

I AM EIGHT YEARS OLD. I HAVE BLUE EYES AND YELLOW CURLY HAIR. I AM IN THE FIRST GRADE. I HAVE 4 SISTERS AND 3 BROTHERS. I AM VERY GLAD THAT OUR SCHOOL OPENED AFTER A LONG WAR.

TWO MONTHS AGO A BOMB FELL ON THE ROOF OF OUR HOUSE KILLING MY YOUNGEST BROTHER. MY MOTHER LOST HER RIGHT EYE AND HER ONE ARM WAS INJURED. MY SISTER'S BACK AND FEET WERE INJURED.

MY DEAR SPONSOR, I THANK YOU AND PRAY TO GOD TO HELP YOU AND GIVE YOU SUCCESS AND PEACE TO OUR COUNTRY.

FROM SONA POLADIAN

I AM SO GLAD THAT THERE IS A KIND PERSON LIKE YOU WHO IS READY TO HELP CHILDREN LIKE ME IN ORDER TO BE ABLE TO FINISH MY EDUCATION AND BE A HARD WORKING PERSON IN MY SOCIETY.

FROM SILVA ARSENIAN

I THANK YOU FOR THE OPPORTUNITY THAT YOU GAVE ME TO CONTINUE MY HIGH SCHOOL EDUCATION.

I THANK GOD THAT SENDS GOOD PEOPLE LIKE YOU, HELPING US TO CONTINUE OUR EDUCATION.

FROM SION BABIKIAN

WE THANK GOD FOR SAVING

US ALL FROM DANGERS AND KEEPING US ALIVE. I AM VERY FOND OF YOU BECAUSE I HAVE A KIND SPONSOR LIKE YOU, WHO ALWAYS THINKS TO HELP OTHERS.

LET GOD REWARD AND BLESS YOU.

FROM SONA HAVOUNJIAN

I AM GLAD THAT YOU ARE MY SPONSOR FOR THIS YEAR TOO AND YOU WILL HELP ME SO THAT I MAY CONTINUE MY EDUCATION. LET GOD GIVE STRENGTH, ABILITY AND SUCCESS IN YOUR WORK.

VERY BAD THINGS HAPPENED DURING THIS YEAR. HUNDREDS OF ROCKETS FELL NEAR OUR HOUSE AND OUR WALLS HAVE MANY HOLES NOW. WE THANK GOD BECAUSE WE ARE STILL ALIVE.

I PRAY TO GOD TO GIVE PEACE TO OUR COUNTRY AND A GOOD YEAR TO YOU.

Believing in the words of the Scriptures "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6) we continue our good work in a growing climate of service and awareness of human needs, leading our youth to a decent education.

As long as Christian spirit and concern for others prevail in you, the future service of AMAA is assured.

"He gives not best that gives most but he gives most that gives best."

The Cost of Tuition-Sponsorship Per Year:

Elementary.....\$ 50.00  
High School..... 80.00  
Istanbul Youth Home..... 170.00

These sums do not pay for full tuition, but because of our support, school principals allow additional discount to poor pupils receiving AMAA sponsorship.

For immediate sponsorship, please write to:

The Armenian Missionary Association of America, Inc.

140 Forest Avenue  
Paramus, N.J. 07652

YOU'D LIKE TO MAKE A SIGNIFICANT CONTRIBUTION TO A WORTHY CAUSE BUT...

...you just can't afford it. Most of us have favorite charities or institutions we sincerely want to support. But a substantial gift is simply beyond our means. As a result, it is becoming increasingly difficult for educational, religious, and charitable organizations to raise desperately needed funds.

You can contribute much more than you thought possible. How? Through a life insurance gift. You simply apply for a life insurance policy and designate the organization or charity you choose to be named owner and beneficiary. Your cash contributions each year will pay the premiums and will assure that a substantial gift will be made immediately—in cash—whenever the policy matures. It's as easy as that.

Life insurance gifts offer several additional advantages:

•Such lifetime gifts, while creating a death "benefit" for the charity, are not subject to legal fees, probate or administrative cost. Nor are the proceeds subject to any Federal estate tax or inheritance tax.

•Premium amounts, when paid to the institution as a contribution, are now tax-deductible up to 50% of the donor's gross income. Premiums paid directly to the insurance company by the donor may be deducted to the extent of 20% of his gross income.

•Heirs or creditors of the donor cannot threaten gift insurance since the policy is legally owned by the institution it is intended to benefit.

In the interest of those who might wish to consider an insurance assignment by way of a significant contribution, we suggest the following area contacts:

New York

Mr. Cedric Melkonian, CLU  
Connecticut Mutual Life Insurance Company  
1001 Franklin Ave.  
Garden City, New York 11530  
Tel: 516-747-0310

Northern New Jersey

Mr. Noubar Hadidian  
Metropolitan Life Insurance Co.  
48 Sheridan St.  
Lodi, N.J. 07644  
Tel: 201-777-3422

201-342-4254

Philadelphia

Mr. Thomas Bailey  
Massachusetts Mutual Life Insurance Co.  
Cotswald Farm  
Chester Springs, Pa. 19405  
Tel: 215-827-9211

California

Mr. Ronald F. Karabian  
New York Life Insurance  
1300 W. Shaw Ave. Suite 3D  
Fresno, CA. 93711  
Tel: 209-224-9000

NET COSTS OF LIFE INSURANCE GIFTS

Value of Gift	Annual Gross Premium*	Net Outlay Depending on Donor's Income Tax Bracket			
		24%	36%	48%	60%
\$10,000	\$263.50	\$197.63	\$168.64	\$137.02	\$105.40
25,000	646.25	484.69	413.60	336.05	258.50
50,000	1,282.50	961.88	820.80	666.90	513.00
100,000	2,555.00	1,916.25	1,635.20	1,328.60	1,022.00

\*[Whole life contract, assuming 40-year old man in donor. Annual dividends, which could be used to reduce premium outlay are not shown].

Would you like to make a will, assign an insurance policy or give in securities and real estate? Write for information to:

The AMAA  
140 Forest Ave.  
Paramus, N.J. 07652

GENTLEMEN:

PLEASE SEND MORE INFORMATION ON HOW TO MAKE WILLS AND BEQUESTS.

Name \_\_\_\_\_

Address \_\_\_\_\_

Tel: \_\_\_\_\_



# հայերէն բաժին

## «ՀԱՅ ԱՒԵՏԱՐԱՆԱԿԱՆՈՒԹԻՒՆԸ ԵՒ ԱՄԵՐԻԿԵԱՆ ԵՐԱՁԸ»

Ասիկա էր նիւթը Հիւսիսային Ամերիկայի Հայ Աւետարանական Եկեղեցիներու Միութեան երրորդ Համաժողովին որ կայացաւ 24-27 Յունիս, 1976ին, Ուիթիեր Գալէճի մէջ, Ուիթիեր, Գալիֆորնիա: Պատմական ու նշանակալից երեք թուականներ առիթ ընծայած էին այս նիւթին ընտրութեան: 200-ամեակ Միացեալ Նահանգներու անկախութեան, 130-ամեակ Հայ Աւետարանական Եկեղեցիի գոյառումին, եւ 75-ամեակ Ամերիկայի Հայ Աւետ. Եկեղեցիներու Միութեան:

Ա. 200-ամեակ Միացեալ Նահանգներու Միութեան:

Ի՞նչ է Ամերիկեան երազին ընոյթն ու բովանդակութիւնը: Ամերիկայի վաղ շրջանի գաղութարարները սկսան «երազել» երբ Անգլիական կառավարութիւնը, Ճորճ Գ. Թագաւորի օրով ու անոր զրդուումով, սկսաւ անտեղի հարկեր աւելցնել իրենց վերայ: Այս տուրքերուն նպատակն էր հաւասարակշռել Բրիտանական Կայսրութեան պիւտճէն: Ասոր դէմ ծառացան Ամերիկայի նորահաստատ գաղութները: Երբ բողոքները ապարդիւն մնացին, անոնք ոչ միայն մերժեցին վճարել հարկերը, հապաղեցին խափանարարութեան, ներդրութիւն պատճառելով Անգլիացի կառավարիչներու եւ հարկահաւաքներու: Անոնք վարկաբեկիչ նկատեցին տուրք վճարել կառավարութեան մը որուն մէջ ներկայացուցիչ չունէին: «Չկայ տուրքի վճարում, առանց ներկայացուցչութեան», ըսին անոնք: Անգլիական բանակները միջամտեցին կարգի բերելու ըմբոստները: Յեղափոխութիւնը սկսած էր: 1776 Յուլիս 3-ին պատրաստ էր Անկախութեան Հրովարտակը: Յուլիս 4-ին 13 Նահանգներ, դաշնակցային կապով մը իրարու միացած, անկախութիւն հռչակեցին: Անկախութեան համար մղուող պատերազմը վերջ գտաւ 1782-ի Դեկտեմբերին երբ Ճորճ Գ. Թագաւոր անգլիական խորհրդարանի մէկ պատմական նիստին ընթացքին ընդունեց իր պարտութիւնը, նաեւ ճանչցաւ Միացեալ Նա-

հանգներու անկախութիւնը: Անկախութեան կերտիչները երազեցին երկիր մը, ու պետութիւն մը ուր մարդիկ ունենային հաւաքական ու անհատական ազատութիւն, կալւածներու եւ ստացուածքի անձեռնմխելիութիւն, երջանիկ ըլլալու ամէն կարելիութիւն, եւլն: Ամերիկեան երազը տուաւ այս ժողովուրդին ձեռնբերեցութիւն եւ յաջողութիւն բուռն ձգտում: Ազատ առուտուրը եւ մըրցակցութիւնը հիմը կազմեցին անոր տնտեսական կեանքին ու սարքին:

Միացեալ Նահանգներու երազը ունէր նաեւ կրօնական թանձր ու համատարած երանդ մը: Սուրբեր չէին հոս հաստատուող ժողովուրդները, սակայն Անգլիկայէն, Հոլանտայէն եւ Փրանսայէն փախուստ տուող Պանդուկտ Հայրեր, Մաքրակրօններ եւ Բարեկարգեալ Կալվինականներ ու Քուէյթերներ փախուցան կազմել նոր, բարեպաշտ ու ազատ հաւաքականութիւն մը այս նոր երկրի մէջ: Ազատուած ըլլալով քաղաքական եւ կրօնական բռնատիրութենէ, անոնք բնական հակառակութիւն ունէին նուիրապետական, աւանդապաշտական, աւատապետական կարգերու դէմ, ըլլային անոնք քաղաքական կամ եկեղեցական: Հոգեւոր մեծ արթնութիւններու մէջէն անցած ԺԹ. դարու Ամերիկեան ծնունդ տուաւ մեծ երազի մը: Աւետարանել ամբողջ աշխարհը, որպէսզի անիկա պատրաստ ըլլայ Քրիստոսի երկրորդ գալստեան: Ահա այս երազը ծնունդ տուաւ Ամերիկեան Միսիօնարական Արտաքին Առաքելութեան: Այս Առաքելութեան անդամներէն ոմանք եկան Մերձաւոր Արեւելք եւ ուրիշներու կարգին, կապ հաստատեցին Կ. Պոլսոյ հայերուն հետ 1830-ական թուականներուն:

Բ. 130-ամեակ Հայ Աւետ. Եկեղեցիի: Հայերը հեթանոս չէին, սակայն կրօնական մարզին մէջ մեծ յառաջդիմութիւն չէին կրցած արձանագրել: Դարեր շարունակ այնքան

ջարդ ու հալածանք դրած էին որ կորսնցուցած էին Հայրենիքը եւ պետականութիւնը: Կրօնական տեսասկէտէն ալ շատ դժբախտ վիճակներու ենթարկուած էին, արտաքին ճնշումներու պատճառաւ: Հայը հարկադրաբար կորսնցուցած էր իր վաղ շրջանի հոգեւոր պարզութիւնը, կենսունակութիւնը եւ աւետարանչութեան ոգին: Անոր կրօնական առաջնորդները, դարձեալ հարկադրաբար, դարձած էին նաեւ քաղաքական առաջնորդներ: Ազգ եւ եկեղեցի նոյնացած էին: Կաթողիկոս կամ պատրիարք ստիպողաբար կը զբաղէին ազգին ամէն տեսակ հարցերով, եւ ուրեմն, բարեկարգութեան մասին մտածելու ոչ ժամանակ եւ ոչ ալ պատրաստութիւն ունէին: Կ. Պոլսոյ մէջ Պատրիարքին անձին մէջ նոյնացած էին ազգն ու եկեղեցին: Հետեւաբար, եկեղեցին քննադատելը համագոր էր ազգը քննադատելու, այնպէս որ, երբ կարգ մը կրօնական ուսումնականներ, մտաւորականներ եւ ուսուցիչներ, նաեւ աշխարհական բարեպաշտ մարդեր բարեկարգութիւն պահանջեցին, այդպիսիներ ազգին թշնամի ներկայացուցան: Ազգապահպանութիւնը տեսակ մը կասկածախորհեթարկած էր մեր առաջնորդները, եւ ուրեմն եկեղեցիի վարդապետութեան եւ պաշտամունքի հոգին եւ ձեւին դէմ եղած ուժէ քննադատութիւն ազգային յանցանք կը նշկատուէր: Եղածը հոգեւոր եւ բարեպաշտական շարժում մըն էր հայէս, նման այն հոգեւոր շարժումներուն որ ԺԹ. դարը կ'արձանագրէ աշխարհի զանազան մասերուն մէջ: Շարժումին առաջնորդները անջատողական նպատակներ չէին հետապնդեր: Հայ եկեղեցին բարեկարգութեան իր հայութենէն պիտի չպարպուէր: Իբրեւ ուշիւմ եւ յառաջդիմական ժողովուրդ, մենք կրնայինք «հայացնել» օտար զանազան գաղափարաբանութիւնները, ինչպէս որ հայացուցած էինք Քրիստոնէութիւնը ու քաղաքական ու ընկերային զանազան շարժումները:

Դժբախտաբար, տարբեր եղաւ մեր այն օրերու կրօնական եւ աշխարհական առաջնորդներու դիրքը բարեկարգչական շարժումին նկատմամբ: Հալածանք, աքսոր, բանադրանք ու արտաքսում հայ եկեղեցիէն, եղան բաժինը ու դառն փորձառութիւնը բարեկարգութիւն պահանջող ռազմիրաններուն: Թուրքիոյ «Միլլէթ» զրութիւնը անկարելի կը դարձնէր եկեղեցիէն վտարուածները հայ ազգին մէկ մասը համարել օրինական գետնի վրայ, հետեւաբար, անոնց վրայ փակցուեցաւ «Բողոքական» պիտակը: Այսպէս 1 Յուլիս 1846 թուականին հիմնուեցաւ «Հայ եկեղեցին»: Հայ եկեղեցին միսիօնարութեան հետ բարեկամական կապեր հաստատեց սկիզբը, սակայն յետագային, միսիօնարներէն ոմանց անխոհեմ ընթացքը պատճառ դարձաւ որ յարաբերութիւնները խզուին ու անոնց հետ կապ ունեցողները թշնամի համարուին հայ եկեղեցիին: Պահելով հանդերձ իրենց ինքնուրոյնութիւնը, հայ եկեղեցիէն վերտարուածները զիմեցին միսիօնարութեան եւ վայելեցին անոնց պաշտպանութիւնը եւ առաջնորդութիւնը: «Ամերիկեան երազ»ը իր անկախութեան, ազատութեան, խաձեռնութեան ոգիով լաւագոյնս օգտագործուեցաւ Հայ Աւետարանականներու կողմէ: Օգտագործուեցան նաեւ միսիօնարութեան նպատակաւ աղբիւրները ի խնդիր հայ ժողովուրդի կրօնական, կրթական եւ ընկերային յառաջդիմութեան: Հաստատեցին եկեղեցիներ, դպրոցներ, բնակերային ծառայութեան կեդրոններ եւ հիւանդանոցներ: Բայց մանաւանդ, ազգին տուին բարձր ուսման տիրացած եկեղեցական առաջնորդներ, ուսուցիչներ, ազատարուեստի տիրացած երեւելի մարդեր եւ ազգային ինքնապաշտպանութեան նուիրուած յեղափոխական դէմքեր: Հայ Աւետարանական երբեք չդաւաճանեց իր ցեղին դէմ, հապաւաճեցաւ իր ժողովուրդին բարօրութեան ի խնդիր, ու անհամեմատ չափով:

Գ. 75-ամեակ Ամերիկայի Հայ Աւետ. Եկեղեցիներու Միութեան: Թուրքերու գործադրած կրկնակի սպանդներէ պրծող հայերէն ոմանք

եկան ու հաստատուեցան ազատութեան այս երկիրը: Անոնց մէջ կային բազմաթիւ հայ Աւետարանականներ: Շուտով կազմակերպուեցան Հայ Աւետ. եկեղեցիներ: Արեւելեան Նահանգներու Հայ Աւետ. Միութիւնը կազմուեցաւ 1901-ին, Ուստրի մէջ (Մէս.): Իսկ Արեւմտեան Նահանգներու Միութիւնը կազմուեցաւ 1908-ին: 1972-ին կարելի դարձաւ միացնել այս երկուքը ու կազմել Հիւսիսային Ամերիկայի Հայ Աւետ. Միութիւնը: Ասիկա իր առաջին Համաժողովը ունեցաւ 22-25 Յունիս, 1972-ին, Ֆրէզնոյի (Գալիֆ.) մէջ Այս տարի 24-27 Յունիսին, Ուիթիերի (Գալիֆ.) մէջ, մեծ շնորհով տօնուեցաւ Միութեան 75-ամեակը:

Ամերիկեան երազի օրոքներն մէջ հաստատուած, Հայ Աւետ. Համայնքը, եկեղեցիներն ու Միութիւնը իրենց կարգին սկսան Հայ-Ամերիկեան երազներ տեսնել: Հոս հաստատուող ուրիշ համայնքներու կարգին հայ Աւետարանականներն ալ անցան շատ դժուարին պայմաններէ ու չարաչար աշխատանքով տիրացան զործի ասպարէզներու, անհատական տուներու եւ կալուածներու, ու ապա եկեղեցական ուրոյն շէնքերու, մուլի ու կեդրոնական կազմակերպութեան:

Շուտով ժամանակը հասած համարեցին Ամերիկեան միսիօնարական երազը իւրացնել, մշակելով արտաքին օժանդակութեան լայնածաւալ ծրագիր մը: Արտասահմանի հայ գաղութները, մասնաւորաբար Սուրիոյ, Լիբանանի եւ Յունաստանի հայ գաղթական բեկորները, երազի անսպառ նիւթ հայթայթեցին ամերիկահայ Աւետ. եկեղեցիներուն: Երազը իրագործուեցաւ 9 Յունիս 1918-ին, դարձեալ Ուստրի մէջ, Միութեան 17-րդ Համաժողովին ընթացքին, երբ գոյութիւն առաւ Ամերիկայի Հայ Աւետարանական Ընկերակցութիւնը: Նպատակ: 1. Ազգակերակցութիւնը: Նպատակ: 1. Ազգային վերաշինութիւն—չինեւ ամէն ինչ որ Թուրքը քանդած էր: 2. Կրթական նոր ցանց մը հաստատել—դպրոցաշէնքեր շինել եւ ուսուցիչներ պատրաստել: 3. Եկեղեցական—նոր եկեղեցիներ շինել եւ հոգեւոր հովիւներ պատրաստել: 4. Ընկերային ծառայութիւն—Օգնել աղքատին ու տնանկին, հիւանդին ու տառապ-

եալին: 5. Աւետարանչական—Քրիստոսի փրկութեան Աւետարանը տարածել մեր ժողովուրդին մէջ: Մէկ խօսքով, հայ ժողովուրդին վերականգնումը եւ յառաջդիմութիւնը դարձաւ երազը Հայ Աւետարանչական Ընկերակցութեան: Ու այսօր, 58 տարիներ ետք, այս Ընկերակցութիւնը, քրիստոնէական հոգիով ու ամերիկեան երազի ճամբով, կը շարունակէ ծառայել հայ ժողովուրդին: Անոր երազներուն մեծ մասը իրականացաւ, ու տակաւ իրականանալու վրայ էր երբ հարկադրուեցաւ զիմադրուել մեր օրերու «Լիբանանեան Աղէտը»: Համեմատաբար շատ փոքր թիւ ներկայացնող Հայ Աւետ. Համայնքը՝ հոս, իր Աւետարանչական Ընկերակցութեան միջոցով, բայց նաեւ այլապէս, տուաւ, ու տակաւին կուտայ անհամեմատօրէն մեծ օժանդակութիւն Լիբանանի հայ աղէտեալներուն անխտիր, ու միսիօնարական հոգիով եւ ձեռնհասութիւնով: Ամերիկեան երազի կրօնական ու մարդասիրական երազներէն շատ բան իւրացուց ան, ու գործադրեց նոյնքան ճարտարութիւնով:

Հայ Աւետարանականութիւնը եւ Ամերիկեան Երազը հապէս հոգեւոր ու մարդկայնական ուղղութիւն ունին, բայց նաեւ ունին ներոյժ, յարատեւող հոգի, եւ ձեռնբերեցութիւն, Աստուծոյ շնորհքով աւելցուն: Մեր մաղթանքը այն է որ Հայ Աւետարանականութիւնը եւ Ամերիկեան Երազը երբեք չբաժնուին իրենց հոգեւոր ենթահոգէն ու շարունակեն անշահախնդրօրէն ծառայել Աստուծոյ փառքին ու մարդկութեան բարօրութեան համար:

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93b AEU-NA. Armenian Evangelical Bilingual Hymnal (hc) .....5.00
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\* 2. Armenian Evangelical Union of The Near East, (pb) .....50
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5a Atikian, Martha. Armenians' Names, (hc).....3.50
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7. Barsumian, Nazareth. Stowaway to Heaven (hc) .....10.00
8. Bedikian, Rev. A.A. The Golden Age in the 5th Century) ....2.00
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17a Boyajian, Dicran P. The Case for a Forgotten Genocide, (hc) .15.00
18. Calian, Carnegie S. Grace, Guts and Goods, (hc) .....4.00
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Yev Hye Joghovooru, (pb) .....1.00
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